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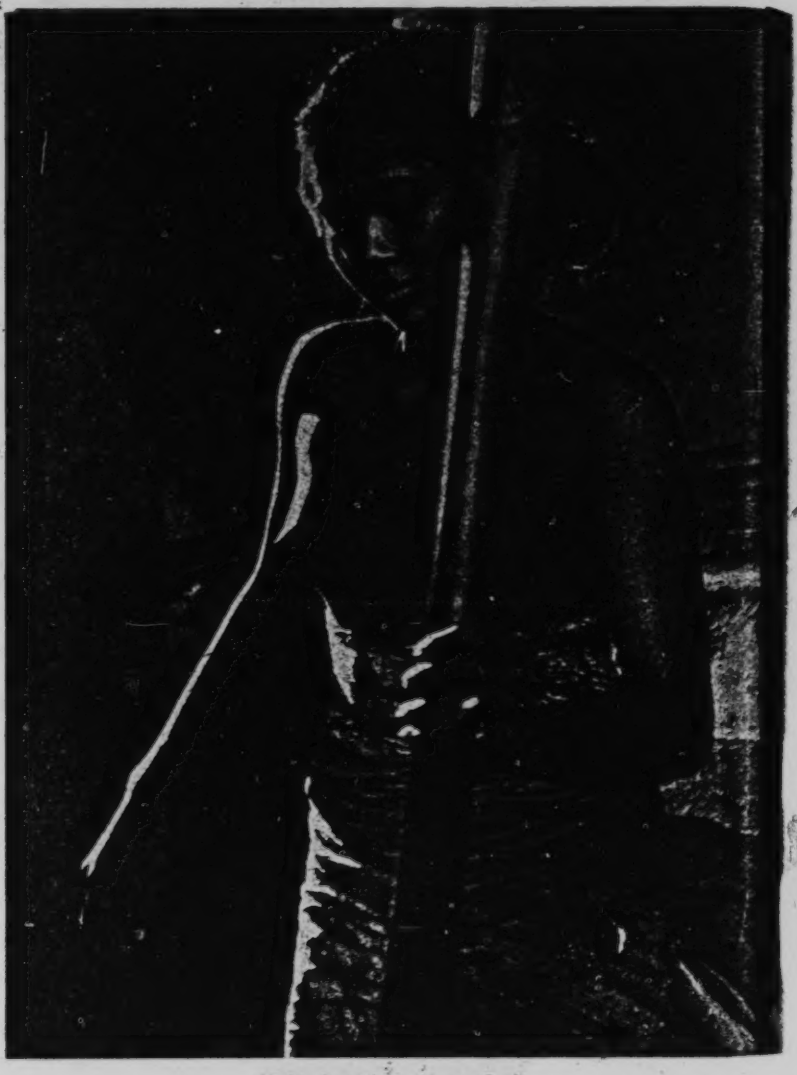

Irsak with a rice pestle

2: Covarrubias R-5 (1930-1933) 1938
OF7 Bali OF7

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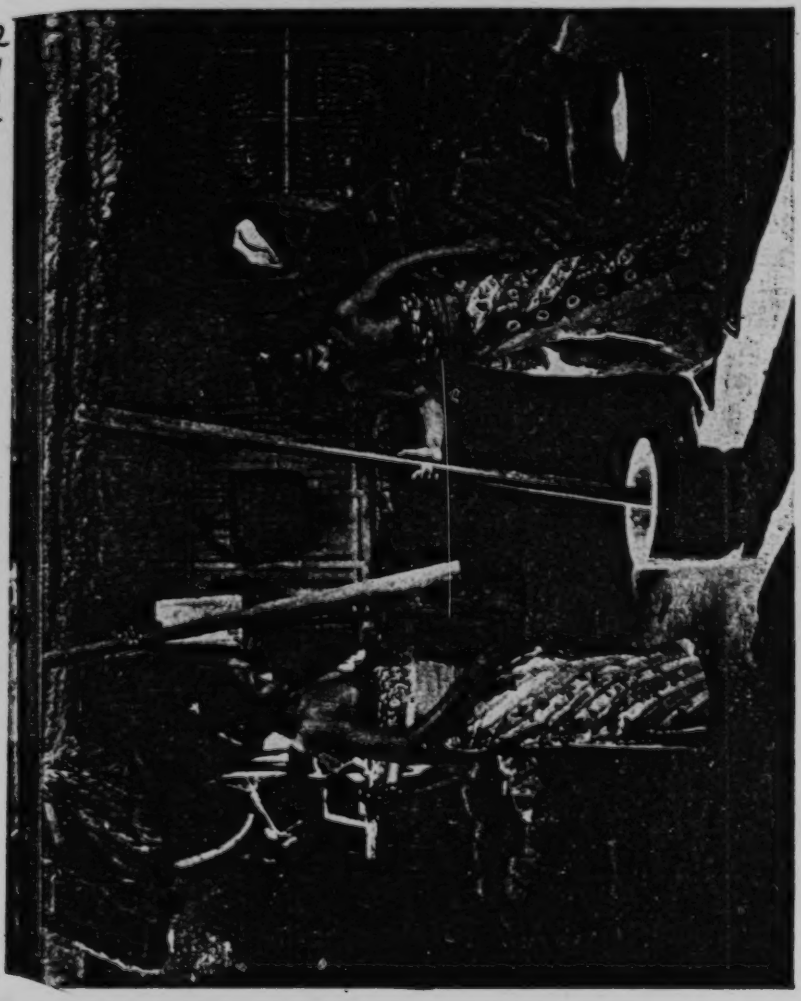

Girls of Samur pounding rice

8:Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

*783 *ambĕngan*). 7 grass stalks (*munchuk padang lĕpas*). 7 tufts of cotton
778 from the *rĕmbiga* plant (*kapuk mĕnduri*), bound round with the white-
black-red thread of the gods (*bĕnang tri datu*).
532 29 *kakurungan* cage, in which the offering maker places a *kukur*, the figure of a dove. Sometimes this cage is not made and then the dove is placed in the *lis*.

30 *tulung* a pattern of three, four or five equally spaced rings of leaves, one on top of the other. I was unable to establish the meaning of the word *tulung*.

31 *lad sumbah* This component could be called an adoration symbol. The meaning of the word *lad* is here not understandable. The figure is an intricately cut out pattern comprising
tlapakan footsole,
kuku nails,
batis foot,
lad ? and
sumbah posture of obeisance, the *sumbah* being expressed by a leaf so folded as to suggest hands placed together before the face.

32 *kuku n kambing* goat's hoof. As a component of the *lis isuh isuh* it is made from a whole *busung*; as a component of the *lis sanjata* it is made from strips of leaf folded into a pentagonal shape about one inch thick (not illustrated).

[184] It need hardly be pointed out that from village to village there are endless variations on the same basic pattern.

These 32 components, topped by the finely cut strips of palm leaf constitute the *lis* as a holy water sprinkler. The only addition required is
[177] two Chinese coins, designated as *bwah* (fruit) which are tied on to it.
*783 The *lis* must now be completed as an offering. The nimble fingers of
778 the offering maker begin weaving the *tipats* in which the glutinous rice
532 is cooked and kept when prepared. These are called
285
[412] 33 *tipat tulud* named by analogy with the *tulud*, an oblong piece of wood with a handle attached that is used for sweeping away refuse. This form is also employed for the similarly named offering made of dough, in both instances to symbolize the banishment of the forces of evil. In some villages a tuft of the 'hair' of the *lis* is placed in the *tipat tulud* after the ceremonial cutting of the hair. In other villages food is placed in this *tipat*. Both the *tipat tulud* and the *tipat pusuh* are cut open during the ceremony of the consecration of the *lis* preceding the actual sprinkling of the holy water with the *lis*. This ceremony will be described later.

34 *tipat pusuh* navel *tipat*, round shaped.

Next the components forming the belly are bound together and then those components which are *mamata* (with a face). The thick bundle

8:Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

Group II (41–80) small cult objects of earthenware, and miniature replicas of offerings which are also made in dough or from palm leaf.

Only the first category, the agricultural implements and domestic utensils are listed in the religious manuals. I consider that the custom of making these objects must consequently be a very ancient tradition. There is no reference in the religious manuals to the items in the second group, just as there is no mention of the performance of the *wayang lĕmah*. In the manuscript with the most extensive directives for the *pamangku* [17] several of the *ɔtɔh-ɔtɔh paduduan* are listed, and it appears from the text that these were also used as offerings on the occasion of the erecting of a new building. The items listed in this manuscript are

1 *tĕnggala* plough.
2 *lampit* harrow.
3 *uga* plough-yoke.

These three items, which may be made from white *manduri* wood, are the implements for work performed by the man. However, implements for hunting, fishing, etc. are not referred t.

The items associated with the work of the woman are

4 *ilir* fan, for fanning the cooking fire – identical with the usual *kipas* (not shown in the illustrations).
5 *sĕpit* fire-tongs.
6 *kukusan* basket in which the rice is steamed.
7 *sok suda-mala* basket 'cleansed of impurity'.
8 *sɔmprong* pipe for blowing on the cooking fire.
9 *sidi* sieve.
10 *tikĕh* mat.
11 *ngyu* winnow.
12 *lisung* hollowed-out section of a tree trunk for threshing rice.
13 *luku* rice pounder, used with the *lesung*.
14 *kĕtung* hollowed-out round block of wood for threshing rice.
15 *yantra* spinning wheel.
16 *pami(s)pisan* instrument for separating the seeds from raw cotton.

In the manuscript it is specified that these items are to be 'of small dimensions, and made from *dapdap* wood'.

In addition to these, the following items were cited to me by an informant, a Balinese woman of the Brahman caste.

17 *undar* thread-winder.
18 *pangayinan* warp-frame.

[17] *Kusuma Dèwa*, K (manuscript from the Kirtya-Liefrinck van der Tuuk *lontar* library in Singaradja) No. 1804, f. 49b.

[For illustrations of these implements, see Category 116, pp. 59–60 – Analyst]

8:Hooykaas E-5 (ca. 1959) 1961 OF7 Bali OF7

19 *j(ar)iring* stave.
20 *bung-bungan* bamboo tube for separating the threads on the loom.
21 *pindalan* bobbin.
22 *bilida* strip of wood used for tightening the weave.
23 *pur* weaver's yoke.
24 *sirat* weaving reed.
25 *siliran* slats for arranging the pattern to be woven.
26 *apit* roller which is attached to the yoke and round which the finished cloth is wound.
27 *tunak* spindle holder.

With the copies of these items made by the village carpenter in (Pa)-Nésanan, near Ubud, were also two additional objects — certainly not improvised by the village carpenter —

28 *kulkul* wooden slit gong.
29 *ganchan* a peg of *pinang* wood with a notch on which the thread from the spinning wheel is wound.

(A further item cited by my informant but not made by the carpenter is

30 *dampar* three legged stool of the type used by the market women.)

31 *klatkah sudamala luh*, and
32 *klatkah sudamala muani* — replicas made from bamboo strips, of the platforms on which purificatory offerings are placed [18].

The objects listed above, all replicas of agricultural implements and household utensils, are made from wood or bamboo. The following eight, replicas of household utensils, are of terracotta.

33 *chobbona* and *chibling* bowls, with or without base.
34 *payuk* cooking pot — 4 in number.

On festive occasions the *payuk* are embellished with the *sikepan* or *saupita*, the weapons or emblems of the gods. I have seen an ordinary cooking pot amongst the ritual objects at a marriage ceremony and also at a *ma-gedong-gedong* celebration (held shortly before the birth of a child).[19] This must be a survival of an ancient custom. At this particular marriage ceremony a full-sized four pronged hoe, decorated with *sapsap* (offerings cut out of palm leaf), was placed beside the cooking pot.

35 *tikeh* pot lid, undecorated, leaning against the *payuk*; (an elaborately decorated version of the *tikeh* is used with No 43).
36 *pulu* container for hulled rice, with three holes.
37 *kukurungan* bird cage, with approximately 30 interstices; also a component of the lis.

[18] Illustration in Swellengrebel, op. cit., pl. VI.
[19] The *Mānuaba Yadnya* (Note 15) does not give any details regarding these objects.